THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Seek ye first the kingdom of God and his righteousness."—Jesus Christ.

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AN ANSWER

TO SEVERAL QUESTIONS IN RELATION TO THE HISTORY AND DOCTRINE OF THE LATTER-DAY SAINTS, AND THE SETTLEMENT AND PROGRESS OF UTAH TERRITORY.

[CONTINUED FROM PAGE 4.]

The required battalion was soon made up, and on the way, leaving their families in the Omaha country on the west side of the Missouri river in wagons, without protectors or adequate means of subsistence. Thus was this body of volunteers enlisted from the camp of the Latter-day Saints just after their expulsion from Illinois.

There were about two thousand wagons encamped in Western Iowa, between the east fork of Grand river and the Missouri river, a distance of about one hundred and thirty miles; but the main body of the camp was in the Omaha country, on the west side of the Missouri.

The five companies of volunteers assembled at Council Bluffs, and were mustered into service on the 16th of July, 1846; they numbered upwards of five hundred men. They marched to Fort Leavenworth, where they received their muskets and other accoutrements of U. S. infantry.

On the 13th of August they started for California, *via* Santa Fe, each soldier carrying his musket, his blanket, knapsack, ammunition and canteen.

Lieut. Col. Allen, who remained behind the battalion at Fort Leavenworth to complete his outfit, died suddenly; his loss was deeply mourned by the battalion, who were sincerely attached to him. On their march they suffered much for want of water and provisions; in one instance, they traveled sixty miles without water. They arrived at Santa Fe Sept. 12th, where Lieut. Col. P. St. George Cook, who had been appointed by Gen. Kearney, took command of the battalion in the place of Colonel Allen, deceased, and who, before marching for California, selected out all the laundresses, and those who, on a rigid examination, were supposed to be unable to continue the march, and placed them under the command of Capt. James Brown, who started on the 18th, with orders to make a post at Pueblo on the Arkansas river, which was accordingly done. Col. Cook, with the battalion, proceeded to California. To avoid the snows of the Rocky Mountains, the battalion followed the Rio Del Norte south for three hundred miles, then turning west, passed through the fortified town of Tucson; after which their guides were [illegible] with the route, and it [illegible] put like men travelling [illegible]

On leaving [illegible] were placed on [illegible] and were soon after reduced to one-half, and [illegible] to one-quarter rations; [illegible] was composed of

the remains of such draft animals as were unable to proceed further. On one occasion, however, they were relieved by a very romantic and providential encounter with a herd of wild bulls. They travelled one hundred miles without water; sank deep wells in the desert, and arrived on the Pacific coast with but little loss. The Colonel issued the following complimentary order on their arrival:—

"Head Quarters, Mission of
San Diego, Jan. 30, 1847.

Order No. 1.—The Lieut. Colonel Commanding congratulates the Battalion on their safe arrival on the shores of the Pacific Ocean, and the conclusion of its march of over two thousand miles. History may be searched in vain for an equal march of infantry; nine-tenths of it has been through a wilderness, where nothing but savages and wild beasts are found; or deserts where, for want of water, there is no living creature. There, with almost hopeless labor, we have dug deep wells, which the future traveller will enjoy. Without a guide who had traversed them, we have ventured into trackless prairies, where water was not found for several marches. With crowbar and pickaxe in hand, we have worked our way over mountains, which seemed to defy aught save the wild goat; and hewed a passage through a chasm of living rock, more narrow than our wagons. To bring these first wagons to the Pacific, we have preserved the strength of the mules by herding them over large tracts, which you have laboriously guarded without loss.

The garrison of four Presidios of Sonora, concentrated within the walls of Tueson, gave us no pause; we drove them out with their artillery; but our intercourse with the citizens was unmarked by a single act of injustice. Thus marching, half naked and half fed, and living upon wild animals, we have discovered and made a road of great value to our country.

Arrived at the first settlement of California, after a single day's rest, you cheerfully turned off from the route to this point of promised repose, to enter upon a campaign, and meet, as we believed, the approach of the enemy; and this, too, without even salt to season your sole subsistence of fresh meat.

Lieutenants A. J. Smith and George Stoneman of the 1st dragoons, have shared and given valuable aid in all these labors.

Thus, volunteers, you have exhibited some high and essential qualities of veterans. But much remains undone; soon you will turn your strict attention to the drill, to system and order, to forms also, which are all necessary to the soldier.

By order of Lieut. Col. P. St. George Cook.

[Signed] P. C. MERRILL, Adjt."

The distance from Council Bluffs, the place of enlistment, to Fort Leavenworth, is about 180 miles; from Fort Leavenworth, by the Cimmeron route, to Santa Fe, 700 miles; from Santa Fe, by the route travelled to San Diego, 1150 miles, making a total of 2030 miles. Almost the entire march being over an uninhabited region, and much of the way a trackless, unexplored and forbidding desert, affording neither water nor grass sufficient for animals, and, when the teams failed, the battalion had to carry the extra amount of ammunition and, at the same time, push the wagons through the heavy sand and over the rugged mountains.

A fruitful source of annoyance to the battalion was the lack of confidence in the U. S. Surgeon, Dr. Sanderson, who was known formerly to have been a bitter persecutor of the Latter-day Saints, and whose expressions and actions confirmed the suspicions that it was his wish to destroy them; the refusal of many of them to take his prescriptions produced very unpleasant and angry feelings.

The battalion were discharged at Los Angelos, one year from the date of their enlistment, without means to enable them to return to their families. At the request of the military commander in California, who feared a Spanish revolt, one company reenlisted for six months, which service was performed in a highly satisfactory manner, both to the officers and the people of San Diego where they were stationed.

WINTER QUARTERS.

After the departure of the battalion

from Council Bluffs, President Young gathered up the scattered companies and established a town called Winter Quarters, where 700 log cabins and 150 dug-outs (cabins half under ground) were built during the Fall and Winter, upon the site of what is now known as Florence, Nebraska. At this point the Saints suffered extremely from sickness, exposure, and the want of the necessaries of life. Several thousand wagons were also encamped in various localities on the east side of the Missouri river, where the Saints began to build up a place, subsequently named Kanesville, in honor of Thomas L. Kane of Philadelphia, whose kindness had endeared him to them.

EXPULSION FROM NAUVOO.

When it became known in Illinois that the flower of the camp had enlisted into the service of the United States, the mob assembled with redoubled fury, formed a military encampment, provided with artillery, in the neighborhood of Nauvoo, which now contained the poor, the helpless, the sick and infirm, as all who were able to leave, on any terms, had done so during the spring and summer.

The mob, under command of Rev. Thomas S. Brockman, increased their force to about 1800 men, made several unsuccessful attacks upon the city, (which could barely muster 123 men) killing several men and wounding a number of others, and battering down many buildings. They finally succeeded, on the 17th day of September, after several days' siege and three days' bombardment, in driving the people, helpless and destitute of everything that could make earth desirable, across the river into Iowa. Here many must have perished from starvation had not the kind Creator fed them by sending upon their camps flocks of quails so tame that the women caught them with their hands. In this place they lay exposed to the storms of autumn, right in view of a thousand empty houses belonging to themselves and friends, until teams were sent back from the camps to remove the survivors, many having died. To crown their victory, the mob subsequently set fire to the Temple of Nauvoo, which was the most beautiful building in the Western States. It was the first specimen of a new order of architecture, introduced by President Joseph Smith, and had cost a million dollars. The light of its fire was visible thirty miles.

Very little real estate had been sold, though the improvements, property and buildings of the Saints in Illinois were among the best in the Western States. Such a vast amount of property exposed for sale in Hancock and the adjoining counties, had a tendency to glut the market, which together with the hostile influence of our enemies, prevented sales even at low rates. Fortunately oxen were cheap, and companies continued leaving till late in the summer, making the new route a grand encampment for 300 miles, as wagons were to be seen at every watering-place.

PIONEERING JOURNEY.

In the spring of 1847, President B. Young, with 143 pioneers, started in search of a place of settlement. He was led by the inspiration of the Almighty (for no one of the company knew anything of the country,) directly to Great Salt Lake Valley, where he and company arrived on the 24th day of July, having sought out and made a new road 650 miles, and travelled a trapper's trail nearly 400 miles. On the 29th of July the pioneers received additional strength by the arrival of Capt. James Brown and a detachment of the battalion, and a company of Saints from the Mississippi, who wintered with the detachment on the Arkansas river. Seven of the detachment died on the route.

SALT LAKE CITY.

The population, being now about four hundred, the building of Salt Lake City was commenced.

The arrival of the pioneers and this detachment of the battalion, all armed and carrying the flag of the United States, the commencement to build a fort and the hoisting of the Stars and Stripes (although this country at the time belonged to Mexico,) had a tendency to impress the wild tribes of the mountains with respect, and made it comparatively easy to promote friendly relations with them.

The Twelve Apostles organized Salt Lake City into a Stake of Zion, and appointed John Smith, President;

Charles C. Rich and John Young his Counsellors; Tarlton Lewis, Bishop; and a High Council. This organization went into effect on the arrival of the immigrant companies in the Fall of 1847, when about 700 wagons laden with families arrived on the site of Salt Lake City.

The whole basin was so barren as to produce little besides a species of bunch grass, and the ground was covered with myriads of large black crickets, which were the food of the Indians. In this desert place the site of Salt Lake City was surveyed.

Not a single person in the whole company had a full supply of provisions, but all were on half rations. About one hundred, who had served in the "Mormon" Battalion, found their way here from California in the winter, without any provisions.

RETURN OF THE PIONEERS.

On the 25th of August, 1847, President Brigham Young and about seventy others started on their return to Winter Quarters. At the South Pass the Sioux Indians stole part of their animals, which compelled them to walk most of the way to the Missouri river, depending mostly upon such game as they could obtain by the way; and being without suitable horses for chasing the buffalo, the few obtained were generally old bulls, whose flesh was of very poor quality, and not sufficient in quantity to supply their wants.

In 1848, President Young arrived again in Salt Lake Valley with about eight hundred wagons.

The crickets, during the season of 1848, came down from the mountains in myriads, and destroyed a great portion of the scanty crops; and, notwithstanding every effort was made to drive them off by means of bushes, long rods, &c., whole families and neighborhoods turning out *en masse* until almost exhausted, the whole would have been destroyed had not the Almighty in His kindness sent gulls in vast numbers, covering every field, driving the crickets from the crops into the streams and even into door yards, and devouring them until crammed, then vomiting them and devouring more.

Notwithstanding the Mormon Battalion had been in the service of the United States, those of their families which were located at Winter Quarters were required, by the Indian Department, in the spring of 1848, to leave their cabins and recross the river into Iowa. Yet it was well known they were only encamped there awaiting the return of their husbands, fathers and brothers, who had been discharged on the Pacific coast, without means of transportation or rations.

GOLD DISCOVERED IN CALIFORNIA.

In the spring of 1848, some members of the Mormon Battalion discovered gold in California, thus opening to the world an unparalleled source of wealth and adventure.

LOG TABERNACLE CONFERENCE.

At a General Conference held at the log Tabernacle in December, 1847, at Kanesville, Iowa, the Saints acknowledged Brigham Young President of the Church of Jesus Christ of Latter-day Saints, and Heber C. Kimball and Willard Richards his Counsellors. This action was confirmed at the General Conference held in Salt Lake Valley after the companies arrived in the Fall of 1848; John Smith was chosen Patriarch over the whole Church, and in February, 1849, Charles C. Rich, Lorenzo Snow, Erastus Snow and Franklin D. Richards were ordained to fill the Quorum of the Twelve Apostles.

CHURCH AUTHORITIES.

The Church Authorities then stood as follows:—Brigham Young, President; Heber C. Kimball and Willard Richards, Counsellors; Orson Hyde, President of the Twelve Apostles; Parley P. Pratt, Orson Pratt, John Taylor, Wilford Woodruff, George A. Smith, Amasa M. Lyman, Ezra T. Benson, Charles C. Rich, Lorenzo Snow, Erastus Snow, and Franklin D. Richards, members of the Quorum of the Twelve; John Smith, Patriarch; Daniel Spencer, President of the Stake of Salt Lake, and Newel K. Whitney, Presiding Bishop.

ORGANIZATION AND CAMP RULES.

Our companies for the plains were organized at the Elk Horn river, about 18 miles west of Winter Quarters, now Florence, Nebraska, into companies of hundreds, fifties and tens; each fifty was provided with a blacksmith

and wagon-maker with tools for repairing wagons and shoeing animals. Three hundred pounds of breadstuff were required for each person emigrating, and a good gun with 100 rounds of ammunition for each able-bodied man. Many cows were worked in the yoke; each family was also required to take a due proportion of seed grain and agricultural implements. Every wagon, load and team were inspected by a committee, and they were not allowed to start on to the Plains without the required outfit. A strict guard was kept over the cattle by night and day, and also in the camps, which were formed in an oval shape, the inside making a corral for the stock. Pigs and poultry were carried in coops attached to the wagons.

No person was allowed by the rules to wander about, not even to hunt game, except under special directions, and by these precautions no person was lost, and but few accidents occurred, and the loss of animals was small, although we travelled ten hundred and thirty miles from the Missouri river to Salt Lake City, through an uninhabited and desert region. Saturday afternoon was usually occupied in washing, baking, repairing wagons and shoeing animals, and Sunday was a day of rest and worship. Morning and evening prayers and songs of praise were never omitted in the camps; and occasionally a dance was enjoyed, the companies generally being favored with musical talent.

Thus the refining influences of society and civilization were continually felt and kept in view, and the moral condition of the camps preserved inviolate through all the fatigues, hardships, and exposures and vexatious annoyances of the entire journey.

[TO BE CONTINUED.]

SKETCHES FROM THE MODERN HISTORY OF THE JEWS

(*Jewish Chronicle.*)

At that time there lived at Alexandria a lady of great beauty, intelligence and celebrity, named Hypatia. She was a native of the place and a daughter of Theon, a distinguished mathematician. She devoted herself from an early age to scientific pursuits, and she became a profound adept in the philosophy of Plato, which she preferred to the rival system of Aristotle. Having exhausted all the resources of learning at Alexandria, she resolved to travel. She went first to Athens, and there attended the lectures of the most eminent instructors. After further journeys she returned to her native city, where she was invited by the magistrates to give instruction in philosophy. She accepted the invitation and her superior genius and learning soon elevated her to great celebrity. She was an Eclectic; but mathematical science formed the basis of her instructions even in philosophy. Among her pupils there were many persons of distinction, among whom was Synesius afterward Bishop of Ptolemais, who continued through life to esteem her. Entirely engrossed in philosophical pursuits, Hypatia refused to declare herself a convert to Christianity, though she by no means disapproved or condemned it; and though often wooed, she turned a deaf ear to all the tender solicitations of her admirers. She refused to marry because domestic cares, as she thought, would interfere with her intellectual pursuits; while at the same time her conduct was a model of purity and propriety in every respect. She well knew how to restrain the sentimental ardour which her personal charms excited in the minds of her enthusiastic auditors. Orestes, the Prefect of Alexandria, was among the number of these; and this fact was sufficient to excite against the fair philosopher the jealousy of so mean and malignant a fanatic as Cyril. He pretended to regard Hypatia as

one of the chief supports of Paganism. He also imagined that her influence dictated the measures of Orestes, which he condemned, and which irritated him. To gratify this mingled spirit of hostility, envy and bigotry, he induced his partisans, headed by a priest named Peter, to stop the chariot of Hypatia as she was proceeding to her school. They forced her to descend, took her to a neighbouring church, stripped her of her clothes, put her to death, tore her body in pieces, dragged the still palpitating members through the streets, and at last consigned them to the flames. To render the detestable nature of this crime complete, it should be added, that the bribes and misrepresentations of Cyril and his satellites were so potent in the court of the Christian Emperor at Rome, that no punishment was ever inflicted upon its perpretators.

About twenty years after these events, a singular excitement occurred among the Jews in the Island of Crete. The Jewish community there was numerous and wealthy. An impostor appeared among them, who assumed the name of Moses, and claimed to be the Messiah. During the period of a year he travelled to and fro, persuading the Jews of the authenticity of his claims, urging them to abandon their possessions, and to follow him toward the Holy Land. At the appointed time he commenced his journey, at the head of many thousand followers. He asserted that the Mediterranean, like the Red Sea of old, would dry up at his command, and enable them to travel through it safely toward Palestine. He then led them to the top of a lofty promontory, from which he commanded the most enthusiastic to throw themselves. Many did so, and were dashed to pieces on the rocks and sands below, and some perished in the waves. At length the deluded fanatics become convinced that their leader was an impostor, and turned to wreak their just vengeance upon him; but like other knaves, he was not to be found when justice pursued. He had escaped in the midst of the tumult, with a considerable sum of plundered gold and jewels. It is recorded by the ecclesiastical historian, Socrates, that the Christians asserted that this Moses was the devil in disguise; while the Jews were greatly mortified at the result of the event, and returned, wiser and less credulous, to their deserted homes.

About this period, A. D. 425, the Patriarchate of Tiberias, which for several centuries had excercised so great an authority in religious matters among the dispersed Israelites, expired in the person of Gamaliel, a descendant of the great Instructor at whose feet Paul had sat. The Emperor Theodosius proclaimed an edict, terminating the jurisdiction and cutting off the revenues of the Patriarchate; so that on Gamaliel's death no successor was appointed. The alleged reason for this arbitrary act was, that the Patriarch, in opposition to express imperial edicts to the contrary, had erected new synagogues, and had used other means to extend the spread of Judaism.

The division of the Roman Empire in A. D. 395 into two parts, by which one became the Greek or Eastern Empire, with Constantinople for its capital, and the other the Western, with Rome for its centre, produced a marked effect upon the condition and fortunes of the Jews. In the Western Empire they laboured under many disadvantages, until Odoacer assumed the title of the King of Italy. Fourteen years afterwards he was defeated and deposed by Theodoric, the King of the Ostro-Goths, who became the founder of the Gothic sovereignty in Italy. This conqueror, after dividing one-third of the country among his victorious troops as a reward for their services, introduced an equitable government into every part of the administration, and protected the Jews equally with all other religionists. Theodoric was an Arian, and hence his name has been handed down with desecration by a more orthodox posterity; but he exemplified and practised the virtue of charity in an eminent degree. He ordered the Christians to rebuild, or to make restitution for, the synagogues which they had plundered or burnt at Rome, Milan and Genoa. The consequence of this protection was that the Jews became greatly attached to his person and government. Being thus encouraged in their legitimate occupa-

tion throughout Italy, they increased in wealth and importance, and became a very valuable ingredient in the community; and when Belisarius, the general of Justinian, invaded Italy and besieged Naples, that portion of the city which was next to the sea was intrusted to their defence; and so valiantly did they deport themselves that they would have prevented the capture of the city, had not a secret entrance been discovered in another quarter, by which the hostile troops gained admittance. After the fall of Naples they experienced great cruelties, as a penalty for their patriotic devotion. And when Narses, the successor of Belisarius, overturned the Ostro-Gothic kingdom in 553, twenty-seven years after the death of Theodoric, its founder, a darker era of persecution supervened in the annals of the Jews. Theodoric had decreed that the Christian inhabitants of Genoa, who had deprived the Jews of all their privileges, and had plundered their synagogues, should reinstate them in their rights and repair the injured edifices. He reproved the Senate of Rome —then a pitiful shadow of that powerful and majestic body which, in former ages, had ruled the world, and which had appeared to the ambassadors of Pyrrhus like an assemblage of kings —for their injurious treatment to the Jews; and Gregory, the Bishop of that city, taking his cue from the imperial pleasure, rebuked those Christians who had insulted the Israelites, by placing the images of the Virgin Mary and of Christ within their houses of worship. This was the most extraordinary instance of Christian charity, as displayed toward this persecuted people, throughout the whole range of the early history of the church. After the expulsion of the Ostro-Goth kings from Italy by the armies of Justinian, those days of security and toleration for the Jews terminated; and they experienced the rigor of those severe edicts which the Emperor proclaimed and enforced throughout the whole extent of the Roman world. Before narrating these oppressive laws, we must advert to those events which were transpiring in the eastern portion of the empire, and which greatly contributed to their enactment by the Emperor.

[TO BE CONTINUED.]

WEATHER PROGNOSTICATIONS.—The *Daily News* of Dec. points out the signs which seem to indicate an approaching change of the weather. During the last few days there has been a total change in the order of events. As before, we still have a mild moisture-laden air, heavy showers, and fierce gales of wind; but during the first part of the month the rainfall took place principally during the night hours, and so with the gales, while the weather in the daytime was characterised by comparatively calm and clear skies. During the last few days these conditions have been reversed. The gales have come in the daytime, and comparative calm at night. The rain also has fallen much more persistently during the daytime than at night. These changes indicate a change in the conditions on which the weather is dependent. Such a change, even though it bring with it no immediate change in the general character of the weather is yet sufficient to indicate that the long-continued wet and storm will before long be replaced by weather of a different type. If this should be so we may look not merely for a change in the weather, but for the probable setting in of a more than usually persistent term of cold. It is one of the recognised peculiarities of British weather that, whenever there has been an unusual prevalence of south-westerly winds, the north-east wind, so soon as it sets in, blows with unusual persistence. The converse also holds. Indeed, the long-continued south-westerly winds which we have lately experienced have been the natural sequel of the easterly and north-easterly winds which blew in autumn. Whenever these spells of wind last for a considerable time, a sort of oscillation begins to be exhibited, the successive spells resembling each other as respects length much as the successive swings of a pendulum would do. And it is not improbable that we may be troubled in January by heavy snowfalls, since the inrush of the cold north-easters upon the moisture-laden air can hardly fail to be followed by the condensation and crystalisation of the suspended vapours.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JANUARY 9, 1869.

HAPPINESS THE RESULT OF OBEDIENCE.

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By obedience to the laws of nature we are in a much greater degree freed from sickness and disease, and realize the happiness arising from the pleasure and enjoyment of a healthy body, a pure taste and undisturbed vitality. So, also, by obedience to the laws and instructions contained in the Gospel of the Son of God we enjoy that calm happiness that proceeds from a conscience void of offence to God and man. It is for the well-being and happiness of the human family that the Almighty Father of the spirits of all flesh has enjoined obedience upon all His children. We are here upon this earth in a state of probation, or trial, to test and prove us. Good and evil are presented unto us, and we have the power to accept which we please. Thus far we most assuredly have our agency, and the truth, or way of life and salvation, is so plain and easy to be understood that, to the honest, a wayfaring man, though a fool, need not err therein. And we become the servants of good or evil, or, as the Apostle Paul wrote: "Know ye not, that to whom ye yield yourselves servants to obey, his servant ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" This is demonstrated very powerfully every day by those who have given themselves up to the sin of drunkenness, and appear to be entirely deaf to good counsel, and unimpressible to the entreaties of their families, whom they often beggar, and of their kindred or friends, and will not abstain from the soul-destroying course they are taking.

Why do we correct our children when they neglect to obey our precepts? Is it not because we are sensible that obedience to just requirements produces happiness? For this cause we correct our children when they do not obey us, to impress upon their tender minds that disobedience is wrong, and is not the path to happiness. Were we to ask a child when it enjoyed the happiest feelings, whether when it obeyed its parents, or when it refused to do so or disobeyed them, it would readily answer, "when I obey." Why? Because, according to an eternal law, there is always a blessing, a happy feeling attendant upon obedience. Our everyday experience teaches us the correctness of this principle; and it is very obvious that if from infancy we continued in obedience to the principles of righteousness, seeking wisdom from Him who giveth liberally and upbraideth not, we would enjoy an amount of peace and happiness far above the conception of those who take the opposite course, refusing to hearken unto correct instructions. Our heavenly Father at sundry times has urged His children to obey Him, and to receive their laws and ordinances from Him, well knowing that they would not only enjoy a greater

amount of peace and happiness to-day, but, through a course of faithful obedience to His counsels, would become heirs to an eternal life and a happiness beyond the conception of mortality. Still, what is the testimony borne in the records of the past? Ingratitude, as a very general fact. He gave judges, but the people rejected them, preferring a king, like unto neighboring nations. He sent Prophets who, in advocating obedience and righteousness, reproved the people, and they slew them. He sent His Son, and they preferred their traditions and false priests and teachers before Him, and crucified Him. He sent them Apostles and Prophets, and they slew them—rejecting the living testimony—aud afterwards garnished their tombs, and mingled erroneous traditions with their teachings, at the same time claiming His authority for so doing.

Is it not strange that His children, for He is the Father of our spirits, and all Christendom profess to worship Him as "our Father who art in heaven," should be so slow to listen to His counsels, when it is so very evident that it is for our individual benefit and blessing so to do? He has undoubtedly the first right to our allegiance and obedience, and His promises are sure and steadfast. Do we appreciate the blessings conferred upon us, to live upon the earth in this dispensation? That God has again spoken from the heavens and again opened a communication with His children upon the earth there is no valid reason for doubting, and it is the privilege of all His children to obtain that knowledge that has been a source of so much happiness and satisfaction to the Saints in all ages, namely, to know God and Jesus Christ whom He hath sent, and to know that salvation and eternal lives are again offered to the inhabitants of the earth. His Saints do most assuredly know this; they have obtained this knowledge by obedience, and are led to rejoice therein with a joy that is only known to those who receive the truth in good, honest hearts. They gladly and faithfully communicate this information to their friends, but cannot impart to them the happiness they enjoy through their own obedience, for it must needs be enjoyed to be appreciated or understood. And this happiness is continued upon us so long as we continue in obedience to the revealed will of God, which is then continually being revealed. The principles of eternal truth are revealed from faith to faith, and this is manifested through our obedience; and upon this eternal law and principle of obedience do we receive the purest and most unalloyed happiness that can be enjoyed upon this earth, and will thus be led to the enjoyment of all the promises and blessings that the Eternal Father has promised to His children. The more prompt and obedient we are in fulfilling the instructions of the God of Israel as they are revealed unto His children through the Priesthood, the greater amount of peace and happiness we enjoy; and we shall realize to our joy, in our personal experience, that the blessings and promises of the Lord are enjoyed to-day in their fullness.

We would ask, who know whether God has spoken from the heavens in this our day? Who know whether God has restored His Gospel to the earth? Are they those who glory in their riches, their learning, their worldly wisdom, or the disobedient? The meek, humble and obedient alone enjoy the happiness of this knowledge, and the key by which all may obtain the like blessing. Can we by merely searching, find out God? Such knowledge can only be obtained through obedience to His requirements. Jesus Christ is "the author of eternal salvation unto all them that obey Him," wherefore professing to

believe in His divine mission, without obedience unto His instructions, is placing faith and works at variance. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." That will to-day is the same that it hath been from the beginning, and the Holy Ghost, with its priceless gifts and blessings, is bestowed now as anciently. And if, after we have received the first principles of the Gospel, we are obedient to the instructions we continue to receive, our happiness and peace will flow like a river, and we shall have within us "a well of water springing up into everlasting life."

It is promised that whosoever would believe in Christ should not perish, but have everlasting life. Can we believe in Him, and neglect his commandments? Let not this be truthfully said of those who have taken upon them His name, but let us rather prove to Him that we love Him and truly believe in Him by keeping His commandments. Let us live by every word that proceedeth out of the mouth of God, by putting in practice all the requirements that we learn to be true; in so doing we shall enjoy that happiness that springs from obedience, and shall eventually enter into that glory that has been promised unto the obedient. The true records of all ages show that when God's children have hearkened unto His voice they have been blessed and prospered, but when they failed to obey, calamity overtook them, and they had to suffer the penalty of their disobedience and folly.

G. T.

BRADFORD.—Dec. 24th we left Liverpool for Bradford, and participated with the Saints in a very pleasant party on the evening of the 25th; and the postponement of the Conferences in Norwich and Sunderland, through our suggestions, gave us opportunity to attend their meetings on Sunday, the 27th. Presidents A. E. Hyde, F. H. Hyde and H. C. Jacobs, and Elder O. C. Holbrook, from Utah, were also present at both the party and meetings. At Bradford, as in every place where we have been privileged in meeting with the Saints, we were most cordially received and hospitably entertained, and were much gratified with the strict attention they paid to the teachings and counsels that were given, and with the many evidences of their zeal and faithfulness. Several strangers attend their meetings, listen very attentively, and some of them express themselves interested in the principles taught.

We are much pleased in being able to add that the Saints in Bradford are, almost without exception, in comparatively very comfortable circumstances; and we now see nothing to prevent nearly all, if not all of them, from gathering during the coming season, for the accomplishment of which, so much to the promotion of their welfare, they have our prayers and will receive such aid, if needed, as we may be able to extend.

RETURNED.—Isaac Alldredge left Liverpool for St. Louis Jan. 2, on the steamship *Kangaroo*.

It is foolish to strive with what we cannot avoid; we are born subjects, and to obey God is perfect liberty: he that does this, shall be free, safe, and quiet; all his actions shall succeed to his wishes.—SENECA.

OBITUARY.

(*Deseret Evening News, Dec.* 9, 1868.)

It is our melancholy duty to-day, to record the demise of President Daniel Spencer. President Spencer has been in a delicate state of health for a considerable length of time past; but it has not been such as to alarm his family until about a week ago, when erysipelas set in, which terminated fatally at about ten minutes to six last evening.

Brother Spencer was the son of Danl. and Chloe Spencer, and was born on the 20th of July, 1794, at West Stockbridge, Berkshire Co., Mass. He was baptized into the Church of Jesus Christ of Latter-day Saints in April, 1840, and was immediately after ordained an Elder. In 1842, he and his family emigrated to Nauvoo, and in the course of the same year he was sent on a mission to Canada. In 1843 he was elected a member of the Nauvoo City Council, and soon after, in company with Elder Charles Shumway, was sent on a mission to preach the gospel to the Indians. While upon this mission he endured many hardships.

In 1844 he performed a mission to Massachusetts. After the death of the Prophet Joseph he was elected Mayor of the city of Nauvoo, and continued in that office until the repeal of the city charter.

He left Nauvoo in 1846, and arrived in Salt Lake Valley in 1847. While crossing the plains he acted as captain of a hundred, and in connection with Hon. Ira Eldredge had personal supervision of the first company of fifty that followed the Pioneers to these valleys. He was appointed a member of the first High Council organized in this Stake, and in '49 was appointed President of this Stake. At the October Conference in 1852 he was appointed on a mission to Europe, and labored in connection with S. W. and F. D. Richards as their first counsellor. He travelled in the Conferences in England, Ireland, Scotland and the Channel Islands, and visited Bro. Van Cott in Scandinavia.

In the Spring of 1855 he was sent from England to the United States to assist in the outfitting of the emigration for the Plains, and returned to England in the Autumn. In the following year, 1856, he was again sent from England to the States to assist in forwarding the emigration, and at the close of his labors, in the Fall, he returned to Salt Lake City, arriving in time to attend the October Conference, when he again resumed his position as President of this Stake of Zion, which position he filled to the time of his death.

President Spencer was conscious up to the time of his death; and talked calmly with his family about their affairs, and died as though he were falling into a quiet sleep. He was a man of remarkably examplary life, and as President of the High Council he gave proof of great wisdom and sound judgment, having in that capacity heard and decided a great number of cases, it rarely happening that an appeal from his decisions was taken, and when they were, his decisions were generally sustained by the First Presidency.

President Spencer's funeral obsequies will take place to-morrow morning at half-past ten o'clock, at the 13 Ward Assembly Rooms.

CORRESPONDENCE

AMERICA.

Salt Lake City, Dec. 9, 1868.

President Albert Carrington.

Dear Brother,—Since my last, of the 18th ult., yours of the 6th Nov. has come to hand, detailing your visit to the Welsh Conferences and to Birmingham. I am pleased to hear that your health continues so good, and that you have so much pleasure in visiting various parts of the Mission.

I am also gratified to receive so encouraging a report of the labors of the Elders associated with you. We constantly remember them in our petitions to the throne of Grace, that they may "be endowed with power from on High" to faithfully fulfill their holy callings, and be privileged to return with joy and rejoicing to their homes in these peaceful valleys.

We are having a constant succession of visitors to our city, of a class much superior to the generality of those who have visited us in previous years. They generally express themselves delighted with our city and the progress we have made in this Territory. Though probably every one that comes here has read descriptions of the city and myself, yet they do not appear to be satisfied to go away without seeing for themselves; and, when they see the beauties of our city, our long lines of shade trees, the sparkling rivulets that course down the sides of our streets, and our many other improvements, many of them feel, like the Queen of Sheba, that the half had not been told them. The result that will follow these visits will be favorable to us. A better class of people will become acquainted with us through the visits of their friends. Already this is perceptible in the letters which appear in the public prints. Writers evince greater liberality and do us more justice in treating upon us and our system. As we increase in numbers and wealth we will become more important and, after the fashion of the world, those who speak of or write about us will do so with more respect. It is gratifying to observe the progress we are making towards the achievement of that destiny which is predicted for us.

Since my last, but little has occurred calling for special notice. The frosts of winter have not yet stayed the advance of the iron horse towards our valleys. The track of the Eastern line is already several miles west of Bear River, and every team and every man that can possibly be pressed into the service is being used to push the line to Ogden before spring opens; but whether the storms we generally experience at this season of the year will stop the track-laying before it reaches Echo, at that point, or some other place east of this valley, we realize will be as the Lord wills.

My work in Echo Cañon is now finished, and nothing remains in Weber to be completed except the tunnels and some heavy rock points. I have no fear that the work on my contract will stand in the way of the track-layers, and expect to be ready for them, no matter how soon they may come along. The Western line is also pushing ahead with all the force it can command, though we are not so accurately informed of its progress as we are of that of the Eastern line, but it is said to be somewhere in the neighborhood of two hundred miles west of Great Salt Lake.

Bear River City, like most of the mushroom towns called into existence by the building of the Union Pacific Railroad, is rapidly becoming a thing of the past, and soon, like Julesburg, or Green River City, two or three shanties devoted to the sale of intoxicating liquors to the passing traveller will be all that is left to mark the site where once stood the most reckless and desperate of railway towns. The motley crowd that made up its population are dispersing for winter quarters, many hurrying westward with the hope of building such another as itself at the mouth of Echo; others are pushing forward to the Promontory at the north end of the Lake, where another "magic city," that is to outshine all others, is soon to rise on the borders of our inland sea; while some

intend to make our city their home until some excitement draws them away to climes more congenial to their restless natures and habits than are the peaceful cities of the Saints. While here they will learn that we are a people who love virtue and order, and respect the laws of our country, and that they will be required to observe the rights of all.

Another chieftain in Israel has passed from our midst. Elder Daniel Spencer has, in the providence of God, been called to join the hosts of the faithful who have gone before, where, in a brighter sphere, free from the infirmities of this mortal body, he can more gloriously accomplish his Master's will. He died at six minutes to 6 last evening, and will be buried tomorrow morning, the services being conducted in the 13th Ward Assembly Rooms. He was 74 years old last birthday.

We are also called to mourn the loss of sister Leonora Taylor, first wife of Elder John Taylor, whose spirit left its mortal tabernacle about 6 this morning.

In reply to your inquiries regarding emigration, we have now about £3000 on hand to help in next season's operations The 1st of June will be early enough to send off the first shipload, and our agent in New York will be prepared to receive a company about once a fortnight, and will forward them, immediately on their arrival, through to this city. In relation to this you and our agent in the States can correspond, and decide upon the times and the arrangements.

In your teachings and writings to the Saints I desire you to impress upon them the necessity of their punctually paying their tithing, so that they may help us in our endeavors to build up the kingdom of God and extend the influence of truth upon the face of the earth.

Our news from the Sandwich Islands is very encouraging. Elder Nebeker informs me, in a letter written on the 12th of Nov., that he had that day started his sugar works, and that everything was working excellently. He writes: "We start off with 12 mules on the mill at a time, and change at noon. We clarify with steam, and run our dryers from the same boiler, and reduce the juice in open pans. We employ 20 men, mostly natives; with this force we expect to produce one ton of sugar and 100 gallons of molasses per day. Our native brethren are willing to work for us, and I could hire more men if I needed them." It may not be long before we will have the pleasure of consuming sugar produced by our brethren in those far off Western Islands.

The school trustees throughout the Territory manifest considerable interest in introducing the books printed in the Deseret alphabet. Elder Orson Pratt is at present engaged in getting out the Book of Mormon in that alphabet; it will be divided into three parts, to take the place of the readers generally used in our schools. I expect that Elder Pratt will go east next season, to superintend the printing and publishing of this work.

All is peace within our borders. St. George and the Muddy settlements have lately suffered from a raid by some bands of thieving Navajoes who, notwithstanding the vigilance of Elder Erastus Snow and the brethren under his direction, managed to escape with several horses. Two of the Indian raiders were killed by the brethren who went out in pursuit, and a number of animals were recaptured.

I am thankful that the health of myself and the Saints generally is good. The continued pleasant weather enhances our enjoyment of this blessing.

With love, in which Elders Smith, Wells, Cannon and the brethren in the Office join, and ever praying for yourself and the Saints under your watchcare, I remain your brother in the Gospel,

BRIGHAM YOUNG.

The value of time varies with individuals; and in the same hour-glass which marks the flight of time to every eye, it is less than lost sand to the idler, but more than gold to the studious man.

MINUTES OF A CONFERENCE HELD IN LEICESTER, DEC. 6, 1868.

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10.30 a.m.

Present from Utah: President Albert Carrington; W. H. Homer, Pres. of Leicester Conference; James Needham, Pres. of Kent Conference; Joseph Lawson, Pres. of Norwich Conference; L. W. Shurtleff, Pres., and O. B. Shaw Travelling Elder in Nottingham Conference, and several of the local Elders.

Pres. Homer called upon the Branch Presidents to make their reports, which were all very good. He said he was pleased with the reports, and believed that the Branches had been faithfully represented; he never met with a better people, and was gratified with their conduct generally. The Sunday schools were well attended, and the teachers took a lively interest in their duties. There had been considerable out-door preaching done the past season, and it was hoped that the result would be good. He read the statistical report for the half year ending September 30th, as follows:—Branches, 11; Elders, 54; Priests, 25; Teachers, 5; Deacons, 11; excommunicated, 4; died, 3; emigrated, 36; baptized, 32; total, 339. He also read the financial report for the same time, which exhibited the business department in a prosperous condition.

Pres. Needham presented the Authorities of the Church at home and abroad, and they were all unanimously sustained.

Elder Shaw said the Lord was dealing with the nations of the earth, and we want to learn to view them as God views them; exhorted to sanctify ourselves; merely going to Zion would not make us Saints, but would make us better, if we do right; if not, we will suffer loss; God will reward every man according to the deeds done in the body; exhorted the Saints to honor the Lord.

2.30 p.m.

Pres. Needham said it was twenty-five years since he had visited that town, and since then he had obeyed the Gospel and removed to Utah; the Saints in the Kent Conference were striving to live their religion, and those who did so will find deliverance; spoke of the kindness strangers received from the servants of God in Utah; bore testimony to the truth of the mission of the Prophet Joseph Smith, and to the kind providences of God having been over him in all his travels while on his present mission to preach the Gospel.

Pres. Lawson said he could indorse the testimony of Pres. Needham; he knew that this work was of God; time has shown that the words of the servants of God are true, for they have been fulfilled; exhorted the Saints to faithfulness, to do right, and they would be gathered; those who adhere to the counsels of President Young will prosper.

Pres. Shurtleff bore testimony to the truth of what had already been said; the only interest we should have is in the kingdom of God; we should begin to do something for the kingdom of God, then we will have an interest in it; the servants of God are inspired to build up His kingdom.

6.30 p.m.

President Carrington occupied the evening, giving such instructions as seemed most fitting. The Hall was full, many strangers were present, and there was quite a time of rejoicing.

The meetings were opened and closed as usual, and were well attended by very attentive audiences who seemed to appreciate them.

JOHN F. MELLOR,
THOMAS ASHBY, } Reporters.

During the ten months closing with the 31st of October, 1868, no less than 286 American vessels have been wrecked, foundered, or burned, the value of which amounted to 2,500,000.

SUMMARY OF NEWS.

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On Wednesday, Dec. 30th, another fatal ignition of fire-damp took place in the Wigan coal field, resulting in the death of 24 lives. On the same day a railway collision occurred at Stockport in which about thirty persons were injured.

There have been immense floods in the west of England, where the gale on Sunday and Monday, Dec. 27th and 28th, was most severe. Between Taunton and Exeter the meadows were submerged, and for the most part presented the appearance of the sea when moderately "fresh." This was especially the case near Exeter. The wind blew a perfect hurricane at Colchester, and a large amount of damage was done to the buildings of the town. On Monday evening a portion of the spire of the Lion-walk Congregational Church fell with a loud crash, breaking through the roof and doing considerable damage to the interior fittings.—There were violent storms in France and Belgium the same dates. In Belgium there was great destruction of property. The rivers in France have been much swollen by the heavy fall of rain.

THE FRENCH ATLANTIC CABLE.—The manufacture of the telegraphic cable which it is proposed to submerge between France and America next summer, proceeds with satisfactory rapidity. About 600 miles of the deep-sea cable have been already manufactured, at the rate of about 85 miles a week. The Great Eastern is being fitted up with tanks for the reception of the cable. These will be three in number, of which the largest will be 75 feet in diameter and 16½ feet high. The cable will be conveyed to the "big ship" in hulks fitted with water-tight tanks. The shipping is expected to begin about the second week in January.

THE SCISSORS VERSUS THE RAZOR.—Nature has her own ranks, and in the matter of beards she divides her upper from her lower classes. A man with a fine beard whatever he may be never looks a snob; while the beards of some men are so thin and poor that they take away rather than add dignity to the face. Let the last continue the use of the razor by all means; but we commend the scissors to the first. Any one accustomed to travel, and particularly in the East, must have remarked the air of nobility and gravity which a fine beard gives. But we need not go so far as the East. The contrast is striking between a regiment mainly composed of bearded veterans with bronzed countenances, which mark its recent return from foreign service, and the neat clean-shaven physiognomies of the men of another regiment. A manly dignity characterises the former, which the latter do not possess. If beards, as a rule, add so much to the appearance of men, giving them what may be termed a fine presence, we may add that a beard serves many useful purposes as regards health. It protects the throat, mouth, and delicate vocal organs from cold, and guards these and the lungs against congestion and inflammation. The rules of society are very abitrary, and we follow them very sheepishly. When it is considered, however, that we protect our bodies by artificial coverings, it appears ridiculous that we should rob ourselves of a natural protection at the cost of some pain and discomfort formally inflicted every morning. It has been sometimes urged that beards do not consort well with our method of dress, the white shirt and collar and the coat; but there is no reason why we should follow the East, or make ourselves appear like Hebrew patriarchs. The beard may be trimmed by the aid of scissors, and preserved of moderate length. The subject was lately noticed in the *Army and Navy Gazette*, and it was properly urged that men like soldiers, who have to serve by turns in a tropical climate and through a Canadian winter, ought to be allowed to wear beards, and to maintain them of such a length as to preserve their protective influence without any sacrifice of cleanly personal appearance. If people to whom Nature has given beards would only wear them, they would have fewer attacks of hoarseness, catarrh, and bronchitis to complain of than at present.—*Lancet*.